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"the bow of lightning" with which Anu, or he, dispels the evil spirits, the sun of "fifty faces" annihilates all hostile powers, (Chaldean Genesis p. 86 f). He communicated the names of the *fifty gods* to men in order to exorcise the demoniacal powers (eodem p. 79).

5. The word אָמֵן used in oaths, appears from the Assyrian to have been a real incantation or invocation, and not merely an assertion like "yes" or "true." And this throws a certain light on the *Amen, Amen* which the woman tried for jealousy had to speak at the ordeal (Num. v., 22). To the custom of drinking charmed water as a trial compare the modern practice of the Arabs in Conder's *Heth and Moab*, p. 343, and the old Chaldean or Accadian practice, Lenormant's *Magic*, p. 72.

6. A parallel to the angels which pull the sun along the heavens in his going in and out mentioned in Midrash Yalkut to Ps. xix. is found in Lenormant's *Chaldäische Magie* p. 187.

7. The name Zikkurat זִכּוּרָת for pyramidal towers in Assyria and Babylonia offers, I think, the explanation of the Biblical אֶזְכָּרָה the pyramidal form of the smoke of the incense on the altar. It is perhaps not going too far to derive the word זִכָּר = record, like שֵׁם = name from שָׁמָּה = high place, and זִכָּר = prominence, in which sense the word זִכְרֹתָא "head of Jordan," "head of Euphrates," occurs in the Talmud, and not from progeny which preserves the "memory" זָכָר or זִכּוּר, the male.

8. I close with the question whether the Assyrian word *Surubat* = might, in Smith's History of Sennacherib, offers a clue to the curious name *Sarbath Sarbani El*, under which title the Maccabean history has come down to us according to the words of Origen?

CONTRIBUTIONS TO HEBREW SYNONYMY.

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II.

חִזְקָה, חִזְק, חִיל, עֹז, כֹּחַ, גְּבוּרָה, אֹז.

We encounter here a group of synonymes expressing the general notion of power. To discriminate them sharply from one another is not easy. The Hebrew writers themselves did not always mark the distinctions accurately, for we often find them using one or another with no apparent reason for the choice. Nor in general have these distinctions been noted in ancient translations. With the exception of כֹּחַ, which the Septuagint almost invariably renders *ισχύς*, no fixed rules seem to have been observed in translating these words into either Greek or Latin. Perhaps it would be unreasonable to expect accurate discriminations in an ancient tongue, since even in modern languages the corresponding terms are continually blending in signification and interchanging in usage.

אֹז, from the unused radical אָז which means primarily to breathe, derives its meaning of power from the hard breathing, the panting, occasioned by the expenditure of power, by that which is done *anhelatus ictibus*. This meaning

appears clearly in אָן, the working one's self weary, hence fatigue, trouble, sorrow. From the supposed analogy of newly broken land yielding its richest strength to the first crop, אָן became a poetical designation of procreative force and its first fruits, Gen. XLIX., 3. The signification of power develops in אָן, as in אָן, the further signification of substance, riches,—that which is obtained by the exertion of power; in the same manner the German "Vermögen" designates both ability and property.

In גְּבוּרָה the conception of power springs from the primary reference of its root גבר to the act of binding, making fast, compressing, which is also the sense of the Arab. جب. Like אָן it points to the outward manifestation of power rather than to its inward possession. גְּבוּרָה differs from אָן, however, in that while the latter looks more to the exercise of physical or personal strength (Job XL., 16, Isa. XL., 29), the former looks to the putting forth of power in its largest sense. But גְּבוּרָה, like κράτος, while referring originally to bodily strength, soon abandons this restricted notion, and passes into the broader conception of self-asserting might, rule, or lordship,—from power to might, from δύναμις to δυναστεία. This last, accordingly, is its most frequent rendering in the Septuagint. Hence גְּבוּרָה becomes pre-eminently the designation of divine, or royal autocratic power, which is able to execute its purposes, and to vindicate itself against opposition. In post-biblical Hebrew God himself is called simply הַגְּבוּרָה, the Almighty, whose creative and sustaining power is manifested throughout the universe (cf. Levy's Neu-hebr. u. chald. Wörterb.). Traces of this usage are found even in the New Testament, as in Matt. XXVI., 24. The use of the plural גְּבוּרוֹת, like the Syr. ܩܕܝܫܐ to designate the mighty works of God, or miracles in their positive aspect, follows naturally from preceding usages.

Unlike גְּבוּרָה, which in every signification points to the manifestation of power, כַּח represents power as quiescent, latent. The former is dynamic and extensive, the latter static and intensive. This conception springs doubtless from the primary meaning *juicy, marrowy* (Fürst), hence full of life, and of the robust strength which accompanies fullness and freshness of life. Thus the Psalmist (XXII., 16) exclaims, "My strength, כַּח, is dried up like a potsherd;" and Job (XXI., 24), enumerating evidences of strength, speaks of the breasts being full of milk, and the bones moistened with marrow. The proper equivalent of כַּח, therefore, is strength, ισχύς, *robur*, inherent capacity of power, whether of body (Jud. XVI., 5, and so in most instances), or of mind (Prov. XXIV., 5, Dan. I., 5). Hence also the Rabbins designated the five senses of man כוחות שְׁנֵאֲדָם ה', and vegetative power as כוח צְמִיחָה (Nork's Hebr., chald. u. rabbin. Wörterb.). These inward and outward aspects of power are clearly discriminated in 1 Chron. XXIX., 12. בִּירַךְ כַּח וּגְבוּרָה (and also in Septuagint ισχύς κ. δυναστεία and in the Vulg. *virtus et potentia*), where כַּח covers merely the idea of passive, indwelling power, and גְּבוּרָה conveys the notion of sovereign power actively manifested in authority and dominion. Both terms are equally appropriate in denoting the almighty power of God, considered from different points of view. Even in such a passage as Jer. x., 12, where the creation of the earth is ascribed to the כַּח of God, the reference is chiefly to that inherent omnipotence of which creation is the external evidence.

עֵז, another term for power, is from עָזַז, of which the root עָז, Arab. عَز, has the primary meaning to make fast or secure. From this arises the kindred notion of strength; more especially strength divine (1 Chron. xvi., 11), human (Ezek. xxx., 6), or brute (Job xli. 22 [14]), employed for *offensive or defensive purposes*. As a fitting and frequent designation of divine power, it not only embraces כֹּחַ and גְּבוּרָה in their inward and outward aspects of power, but adds to these its own peculiar shade of significance. עֵז is not simply גְּבוּרָה, God's sovereign might, but this might actively enlisted in behalf of the poor and oppressed who cry unto him for help (Ps. lxxvi., 3); it is not simply כֹּחַ, God's inherent strength, but this strength viewed as a secure refuge, an impregnable bulwark against every foe who threatens the welfare of God's people (Ps. xxviii., 7): Even in Ps. viii., 2 (3) עֵז has the signification of bulwark, defense, which God has created out of the mouth of babes.

There is a number of words which, like גְּבוּרָה, derive their signification of power from the sense of tying fast, binding together, girding tightly. This meaning always proceeds from the primary idea of turning, encircling, winding. Hence these words, חֵיל, חֹזֶק, חֻזְקָה, are to be distinguished from each other only as in actual usage they pass into various significations wherein the conception of power still remains central and controlling. Thus חֵיל, from חוּל, develops its conception of power along the line of personal valor, considered of as something with which a man is tightly encircled, "Thou hast girded me with חֵיל," 2 Sam. xxii., 40. As womanly virtue corresponds to manly valour, each being considered a distinguishing characteristic, חֵיל becomes, moreover, the designation of virtue in woman, as it does of bravery in man. Like אֵז it signifies also wealth, riches, viewing these not simply as material equivalents for energy expended, but, poetically, as acquisitions won by valorous enterprise, whether legitimate or illegitimate. It does not exclude the notion of forcible acquisition, as suggested by Delitzsch (Job xx., 15), for the word has no reference to the moral quality of the act by which the riches are obtained. That it points to acquisition by bold, successful ventures, rather than by the slow process of natural accumulation is indicated by the use of the phrase עָשָׂה חֵיל both in the sense of doing valiantly (Ps. lx., 14), and of getting wealth, (Deut. viii., 17, 18); cf. the English phrase "making money." Hence also the frequently recurring phrase גְּבוּרַת חֵיל.

חֻזֵק with its derivatives means properly to wind around tightly, as e. g. by throwing the arms about anything, whether for the purpose of holding it fast, or of holding it up; hence the exertion of power in seizing, or in supporting. It is used in Gen. xli., 51, to indicate the tight grip with which the famine held the land. In connection with a house or city it expresses the idea of holding up, repairing, fortifying that which is about to fall. It is also used figuratively to denote the act of holding up the weak hands, that is, making anyone courageous in the pursuit of any desired end. "Hence, in this way, its frequent connection with the heart, the physical heart of flesh and blood, the seat of animal and sentient vigor, or, if it is predicated of the heart in a more spiritual sense, it is as the supposed seat of emotions and desires, having no reference to the moral state of that heart, but only to its spiritual firmness in carrying out its purposes or impulses, good or bad. Nothing can be farther from the real meaning of this phrase [ויחזק יהוה את-לב פרעה],

as thus applied, than any idea of rendering hard or cruel what in itself, and without this, was mild and compassionate.... It means the giving strength, firmness, tightness, to a cowardly heart whether that heart be morally good or bad. Here in the case of Pharaoh it was a base evil heart that God tightened, strengthened, hardened. It was the only way in which it could be made to reveal itself.... It was as though there had been given to his base, cowardly spirit an invigorating *cordial*; that is an *heart-strengthenener*." (Taylor Lewis in *Princeton Review*, March, 1883, pp. 187-188; an admirable exegesis of the above troublesome and often misunderstood passage.)

PIRKE ABOTH ; or, SAYINGS OF THE FATHERS.

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Translated from the Hebrew Edition of Prof. H. L. Strack, of Berlin, Germany.*

[What is included in brackets is by the translator].

CHAPTER I.

1. Moses¹ received the Law² on Mount Sinai³ and delivered⁴ it to Joshua⁵, and Joshua to the elders⁶, and the elders to the prophets⁷, and the prophets delivered it to the men of the Great Synagogue⁸. They said three things : be deliberate in judgment, and raise up many disciples, and make a fence about the law⁹.

* Dr. Pick has not translated all the "notes" published in Professor Strack's edition. Many of the "notes" in this edition are intended only as an aid in the study of the text. These and some others have been omitted for lack of space.—[Editor.]

¹ Lev. xxvi., 46.

² i. e., Both the written and unwritten law.

³ i. e., From God. In the Talmud we often meet with the phrase *הרכה למשה מכיני* [i. e., a rule according to Moses from Sinai.] Eduyoth viii., 7; Jadayim iv., 3.

⁴ From *מִן הַקָּדוֹשׁ* tradere, transmit, comp. v., 8; from this is derived *מִסְפָּרֵת* tradition, especially the tradition respecting the explanation of the Bible, the oral law, iii., 13. Comp. Matth. xv., 2, *παράδοσις τῶν προφητῶν*. The word came also to denote the tradition concerning the text of the Bible, Massora.

⁵ Josh. i., 7. Numb. xxvii., 18-21.

⁶ Josh. xxiv., 31 [Judg. ii., 7].

⁷ Jer. vii., 25.

⁸ According to tradition an assembly which convened after the return from Babylonia, which for a long time decided over all legal (religious) matters. See Neh., ix., 10. Comp. Joh. Eberh. Rau, *Diatriba de Synagoga Magna*, Utrecht 1727; C. Aurivillius, *Dissertationes* (ed. J. D. Michaelis), Goett. and Leip. 1790, p. 139-160; A. Th. Hartmann, *Die Verbindung des Alten Testaments mit dem Neuen*, Hamburg, 1831, p. 120-166; Abr. Kuenen, *Over de mannen der groote Synagoge*, Amst. 1876; [D. Hoffman, *Ueber die Maenner der grossen Versammlung in Magazin fuer die Wissenschaft des Judenthums*, Berlin, 1883, p. 45 sq]. The legal traditions, it is true, were preserved by the scribes, but also further developed.

⁹ [Mr. Westcott, in quoting this sentence, remarks: "The difficulty of social and national life, the conflicting interests of ruler and subject, the anxious effort to realize in practice the integrity of state and citizen, when both were imperilled by foreign supremacy, are attested by the *first command*, which could never have occupied such a space in the land of a settled government and certain independence. The *second command* points to the true source of strength in an age of transition and conflict. The evils of doubt and dissension are best removed by the extended knowledge of the principles embodied in the state. In proportion as the different classes of the Jewish people were instructed in the writings of Moses and the prophets, priestly usurpation on the one hand, and popular defection on the other, became impossible. The *third command* alone